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● 774, 776, 769

/For a discussion of the role of spirits and ghosts in agriculture, see category 243, pp. 342-359. --Analyst/

Indian and Arabic concepts were reinterpreted by their bearers, in most cases, before the customs reached the Filipinos. The last two alien cultures to leave their imprint on the Filipinos were Spanish and American, often termed the western Christian strata. 177

Pre-Hispanic traditions and customs are still visible in Caticugan. Contacts with Negros' Negritos appear to have stopped in Siaton during the first part of the 20th century. Few people in Caticugan had ever seen a Negrito. Evidence of a slight Negrito imprint on the barriofolk's way of life exists, however, in the latter's agricultural rites, use of certain plants, and folklore. Yet the barriofolk of Caticugan took very little from the Negritos that remains today; the cultural interchange probably was in the opposite direction, from Filipinos to Negritos, as was typical in most of the Philippines. 174

Drastic reinterpretations of the pre-Hispanic Malaysian cultural base have occurred in Caticugan. However, animism is still a vital force in the community, perpetuating a major Filipino religious concept prior to the Spaniard's arrival. The resistance of the Malaysian stratum to Mohammedanism, Catholicism and Protestanism is remarkable. Few aspects of <u>barrio</u> life escape the influence of animism--hunting and gathering activities, fishing, agricultural practices, attitudes toward disease, and the concept of nature itself. Imitative magic, another Malaysian trait that spread as far west as Madagascar, also exists in Caticugan. 174 774 178 789

of why the dulot is more widely practiced in the northern barrios or why more people in some parts of Caticugan continue the custom than their neighbors. The study also shows the value of the historical approach for Lucas Ege's personality is still influential in the dulot's distribution in Barrio Caticugan. Yet such an approach does not explain the total situation for pre-Hispanic beliefs in kolisaos and kataos and culture integration encourage many barriofolk to cling to the dulot.

Other Ceremonies Associated with Corn

Other practices associated with corn in Caticugan are similar to practices among many primitive people for the magical increase of their food. For example, some of the first fresh corn picked or meal ground from the new harvest is placed in a pot with a sprig of busikad (Kyllinga nonocephala Roltb). A pinch of dirt from an ant mound, a piece of a broken China plate, and three lagit stones the size of the end of one's thumb are also put in the pot. Lagit stones are hard, heavy and smooth, best found in the river shallows where the water runs noisily, and are said to be "alive," reflecting the animism of the pre-Hispanic Filipinos.[48]

Some barriofolk omit the busikad and lagit stones but the pinch of dirt and the broken plate are almost

[48] Boga stones, said to be "dead," are soft, chalky and light.

rich man does not treat us kindly." Very few people in Caticugan knew this story. Possibly, in the past, the barriofolk may have believed corn had a "soul"; among some of the peoples of Southeast Asia (for example, Indo-China) rice is believed to possess a soul. 243 [774]

The second paddy corn and the first non-irrigated corn harvests usually occur in August and September. Manalabangs do not present such a problem since they are busy in their own fields and there are more crops to harvest. This is a busy period for everyone, particularly the women. They travel to Sandolot, Casala-an and other nearby barrios to obtain corn to replenish inadequate supplies. It is difficult not to think of the statement made by Taft that "the best man in the Philippines is the woman" when one observes the activities of these female harvesters. Their untiring efforts to maintain food for their family make many of them quiet heroes. 243 462 [476]

"Wet season" corn is harvested in August and the "dry season" corn, second non-irrigated crop, is normally planted in October. September is the climax month of the rainy season so the farmers wait until October when the monthly precipitation decreases considerably yet the fields are still moist enough to plow and plant. The second non-irrigated corn crop is normally harvested in Caticugan and environs in January or February. Some northern barrios, like Dolog, plant a third corn crop but the acreage is small. 243